Digitized by Arya Samaj Foundation Chennai and eGangotri

IN SEARCH OF TRUTH

को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥

Who really knows, who in this world can declare it, whence came out this (manifested) creation? Whence was it engendered? Whence will it end? Nature's bounties came out much later, and hence who knows whence this creation came into manifestation? 6

294.592
DHA-I:5

creation arose—verily He may uphold it then of course, none else can do so). The eign in this highest heaven, He assuredly nows not (and then none else would ever

AN INTERVIEW WITH

SWAMI DHARMA NAND JI VIDYA MARTAND

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

294.5921
DHA-I:5
122756
Digitized by Arya Samaj Foundation Chennai and eGangotri

294.5921
DHA-I:5
पुस्तकालय 122756
गुरुकुल कांगड़ी विश्वविद्यालय
विषय संख्या आगत नं०
लेखक
शीर्षक IN SEARCH OF TRUTH.

दिनांक	सदस्य संख्या	दिनांक	सदस्य संख्या

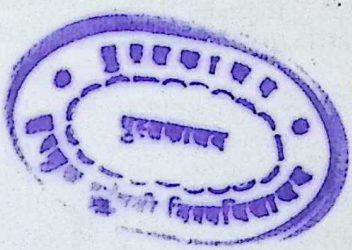
गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि न लगायें।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IN SEARCH OF TRUTH

122750



AN INTERVIEW WITH
SWAMI DHARMA NAND JI
VIDYA MARTAND

Stock Verification 2024

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Samarpana Nand Birth Century Edition

Published by :
Samarpan Shodha Sansthan
4/42, Sectors 5, Rajendra Nager
Sahibabad (Ghaziabad, U.P.)

Phone : 8-763026

Edition : 1995
Dayanandabda, 171

Price : Rs. 10.00

Sales at :

1. Samarpan Shodha Sansthan
   4/42, Sector 5, Rejendra Nagar
   Sahibabad, (Ghaziabad, U.P.)-201005
2. Govind Ram Hassanand
   4408, Nai Sarak
   Delhi-110006

Printed at :
Radha Press, Delhi-110031

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INTERVIEW ON INDIAN CULTURE

An American Research Scholar's Appreciation

As a Westerner visiting India for the first time on a short stay, I was very fortunate in obtaining a copy of an Interview with Pandit Dharm Dev taken by Shri Bharat Bhooshan oct 1973.

One of my goals in my short stay in India was to study and get some understanding of Indian thought and philosophy. This interview was the best short summary I have found. In my mind, it would be very good if this article was published in such a form that it would receive wider distribution and be more widely read.

Nov. 10, 1973)
Jwalapur)

Sincerely Yours
(Sb.) William T. Andersen
Researcher in Physchology
University of Washington
Seattle Washington, U.S.A.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE INTERVIEW

Qestion : When, according to the Vedic theory, was the world created and how?

Answer : According to the Aryan tradition borne out by the Sankalpa mantra recited at every ceremony at home and at yajnas by Vedic Brahmans and by the books on Astronomy, the world was created about two thousand millions of years ago. The exact number of years that have passed since the creation is 1,972,949,0 95 years. I am glad to find from many scientific books that this is substantiated by many modern scientists.

For instance, Sherwood Taylor writes in 'Science-Past and Present': "The weight of scientific evidence is against an indefinitely extended past, but the past which we formerly reckoned as six thousand years, cannot be shorter than 1800 million and may be longer."

In 'An Outline of Modern Knowledge' edited by Dr. William Rose, the age of the earth is given a 2,000 million years Lecomte du Novy, a distinguished scientist, says in 'Human Destiny' : "Our globe must be about 2,000 million years old and can in no case be much older."

As for you next question how was the world made and by whom, I would say briefly that for everything that is not eternal, there are there causes : material, efficient and general. So far as the world is concerned, material is the Primordial matter, the subtlest state imaginable. But as the matter is inanimate, it could not create the world by itself. God is the efficient cause of the universe like a potter, a goldsmith or a blacksmith. God, being omnipresent omniscient and omnipotent directs the course of the matter. From the subtlest matter, gross, grosser and grossest

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

objects are produced. Giving the order of the world TAITTIREEYA Upanishad says. "From Ether (आकाश) was manifeated air (वायु), from air fire (Deefive) from fire water and from water earth (पृथ्वी) and so on."

तस्माद् वा एतस्मादात्मन आकाशः संभूतः । आकाशाद् वायुः ।
वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नाद् रेतः । रेतसः पुरुषः । तै० ३.२.१

Thus it is clear that according to Indian philosophy the world is not born out of nothing but from the eternal matter.

Question : How would you convince an atheist that God exists? What is the true conception of God?

Answer : There are many theological, moral and other arguments which can be advanced to prove the existence of God. Under the law of cause and effect, every effect must have cause. 'I have not seen its maker. But when I see there are three separate needles to show the hours, minutes and seconds and regular machine to keep the watch going. I am convinced that there must be an intelligent maker of the watch. So when we find so much law and order in the world, so much orderly harmony, we cannot but come to the conclusion that Omniscient and Omnipotent God is its creator. Einstein, world renowned scientist, once said, "I believe in God who reveals Himself in the orderly harmony of the Universe. In believe that intelligence is manifested throughout the nature. The basis of all scientific work is the conviction that the world is an ordered and comprehensive entity and not a thing of chance."

Sir Issac Newton, father of modern science, also emphatically described this material universe as "the handiwork of one Omniscient and Omnipotent creator."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Prof. Fleming. M.A., D.Sc., F.R.S., a well known scientist of Great Britain also fell in line when he said, "Scientific study most certainly shows us the presence in this physical universe of an order, stability, directive power and intelligibility. These qualities are not spontaneously produced. They do not come by chance. This universe is not just a thing. It is a thought and thought implies & necessitates a thinker. Hence there is in this universe a supreme Thinker of intelligence of which our intelligence is but a faint copy."

Sir Oliver Lodge. Thomas Edison, Dr. Masterman, Moor and other great scientists of the west were very great believers in the existence of God.

As to the conception of God, mantras such as this enlighten us on the subject :

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्। कविर्मनीषी
परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यादधाच्छाश्वतीभ्यः समाभ्यः ॥
य० ४० ८

"God is all-pervading, Illustrious, Bodiless, Flawless, Sinewless, Pure, Unpierced by evil. He is Omniscient, knower of the hearts of all, Censurer of the sinful and Self-existent. He truly reveals through the Vedas all things for His subjects from birth till death."

This conception of God as Omnipresent and Omnipotent Supreme Being, Creator, Maintainer and Destroyer of the world is quite logical, philosophical and scientific.

Talking about the conception of God, Sir Isaac Newton said, "We are, therefore, to acknowledge one God, Infinite, Eternal, Omnipresent, Omnipotent, the Creator of all things, Most Wise, Most Just, Most Holy."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"These things being rightly despatched, does it not appear from phenomena that there is a Supreme Being incorporal, living, intelligent and Omnipresent, who is infinite, sees the things intimately and thoroughly, perceives them and comprehends them wholly by their immediate presence to Himself." It is pure monotheism or the spiritual worship of God in the heart that the Vedas teach.

Question : What, according to Indian philosophy is the relation of God to soul and matter?

Answer : According to Indian philosophy, there are three enternal entities ब्रह्म (God) आत्मा (soul) and प्रकृति (matter). The relation between God and soul is that of the pervader and the pervaded, the king and his subject, the preceptor and his pupil, the master and his servant. While God is Omnipresent, Omniscient and Omnipotent, the soul is limited in its power & knowledge even while it is endowed with consciousness and immortality. The matter which is the material cause of the world, is directed by the Omniscient God God pervades all. The soul is free to act but God as Dispenser of the justice awards or punishes it in accordance with its good or bad action.

Question : The Vedas are recognised to be the main source of philosphy & religion. When were they written? How far is it correct to maintain that they are spoken word of God?

Answer : The main question to be considered in this connection is whether there was any necessity of the revelation in the beginning of the human creation? All those who believe in God as the father and mother of all living beings must admit that as worldly parents consider it to be their duty to impart good knowledge to their children, so God must also reveal the Eternal truth for the well-being and guidance of mankind. In the beginning of creation, who

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

else could teach us except God? The word Veda means knowledge. In the Vedas we find our individual, domestic, social, national and international duties mentioned quite clearly for our perfect guidance.

The Parsi Scriputre Zend Avesta is at the utmost 8000 years old, the Old Testament of the jews is 5000 years old; the New Testament of the Bible about 2000 years old, while Koran, the Scripture of the Muslims, is only 1400 years old. So they cannot stand the test of revelation. The Vedas are the encyclopedia of religion, science and philosophy. There is nothing irrational or unscientific in them.

There is perfect synthesis in the Vedic teaching between knowledge, action and devotion, reason and faith, enjoyment and renunciation, individualism and socialism. It is quite reasonable to regard them as Divine revelation. Without this perfect revelation, men could not get perfect knowledge and guidance.

God being Omnipresent, Omniscient and Omnipotent does not require a physical mouth, paper, pen, ink or anything of that kind. He prompted the pure and receptive hearts of the sages and they received the Divine knowledge to guide humanity. I don't say there is no truth in other religions but directly, or indirectly their good teachings have a source in Vedas. Purity in Parsi scipture, non-violence in Buddhism, Brotherhood of man in Christianity and worship of one God in Islam have been all derived from the Vedas.

Question : What is the Karma theory? How is it linked with the theory of birth and re-birth?

Answer : In simple words the law of Karma means as you sow, so you shall reap. God as just Dispenser of justice gives the fruit of the good or bad actions performed by a man. Birth & re-birth theory is certainly linked to the law If Karma. As one birth is not enough to achieve knowledge of all

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kinds and acquire perfection, one has to have several births before the soul attains emancipation. the soul is immortal, so after leaving one body, it inhibits another body according to his action. Law of Karma, if sincerely believed, can make a man sinless. The belief that some holy rivers and holy places of pilgrimage can wash away all sins is antagonistic to the law of Karma and harmful as it promotes sin. There are many instances in India, Turkey and other countries of individuals who remember their past birth.

Question : What in your opinion are some of the main features of India culture?

Answer : The first most important feature of Indian cultue based upon the Vedas and other shastras is perfect faith in God. We must have full faith in Omnipresent, Omniscient and Omnipotent God, who sees all our actions and knows all out thoughts. This perfect faith makes us sinless and pure and removes all fear and anxiety. According to the Vedas, God is one but He is called by various names because of His different attributes :

एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

ऋ० १.१६४.४६

The second important feature of the ancient Indian culture is belief in the immortality of soul. The Vedas tell us that soul lives in the body but it is immortal. The Upanishads and the Bhagvad Gita also stress the same point. Belief in the immortality of soul makes a man face death bravely.

The third main feature of Indian culture is unshakable faith in the law of Karma which I have already briefly explained.

The fourth main feature of Indian culture is universal love and friendship. The Vedas enjoin upon us to look upon all beings on earth as our friends :

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ॥

य० ३६.१८

"All men are brothers. No one is superior or inferior by birth. God is the common father of all & the earth is the mother of all."

It is this teaching which leads to world peace on which the Vedas lay great stress. Needless to say that the customs like hereditary caste-system and untouchability, the ideas of superiority based upon race or country are opposed to this ideal of universal love and friendship. Says the last hymn of Rigveda :

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥ ऋ० १०.१९१.४

"Common be your aim and your hearts united, your mind be one so that all may happily live together."

The fifth main feature of Indian culture is the spirit of service and sacrifice denoted by the word "yajna" The Vedas and other shastras lay the greatest stress on performing Yajnas & cultivating the spirit of service and sacrifice.

Connected with this is the ideal of benevolence which constitutes the sixth feature of Indian culture. Rigveda says:

केवलाघो भवति केवलादी ॥ ऋ० १०.११७.६

(A man who eats alone eats only sin.) The same idea is corroborated in the Manu Smriti by Manu who says :

He who cooks only for himself is a sinner. The Bhagvad Gita supports the same idea in memorable words like-

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ गीता ३.१३

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Those sinful ones, who cook for the sake of nourishing their own bodies alone eat only sin. Making a distinction between what is meritorious and what is not, the Mahabharata says :

परोपकारः पुण्याय, पापाय परपीड़नम् ।। महाभारत

("Benevolence is meritorious and to give trouble to others is sinful".)

Question : Is the division of life into four Ashrams still relevant in modern age? What was the main purpose of such a division?

Answer : This division of life into four Ashrams or stages of life is very useufl. It helps in the advancement of knowledge, peace and bliss. Under this, a man is required to observe celibacy for at least 24 years and a woman for 16 years. In this period they acquire the knowledge of all kinds, practise self-control and observe physical, vocal and mental purity.

The second stage of life is गृहस्थाश्रम or a house-holder's life. After the observance of Brahmacharya, husband and wife should perform yajnas and other noble deeds. After the age of about 50 years, they should enter into वानप्रस्थाश्रम or hermitage practising yoga and meditation and devoting much time to the study of the Vedas and Upanishads.

This sort of sadhana or practice gives peace and tranquility of mind which is very much needed. How can one give peace to others without cultivating it himself?

The fourth stage of life is called mebvÙeemeeßece or life of renunciation. Only those are eligible for this Ashram who are enlightened, free from all passions, and have developed perfect detachment and discrimination. They are not supposed to stay at one place but to tour the whole

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

country, if possible, the world, fearlessly teaching and guiding the humanity. It is such men of realisation who can bring about peace in the world.

The Varnas mentioned in the Vedas are not based upon birth but on the merit, action, and temperament of the people. All the persons belonging to different varnas are supposed to live in harmony and with mutual co-operation working for the welfare of society.

Question : It is generally said that Indian culture lays stress on spirituality and neglects material success. How far is this true?

Answer : Undoubtedly Indian culture lasy great stress on spirituality. But it does not ask us to neglect material progress. Spirituality must have the upper hand but material advancement should not be overlooked. Both should go hand in hand. The very definition of Dharma, according to the shastras, is :

यतोऽभ्युदयनिः श्रेयस सिद्धिः स धर्मः । वै० द० १.१.२

It is based upon the Vedic Mantras like-

पावमानीर्दधन्तु न इमं लोकमथो अमुम् ॥ साम० १३०१

पावमानीः स्वस्त्ययनीस्ताभिर्गच्छति नान्दनम् ।
पुण्यांश्च भक्षान् भक्षयत्यमृतत्वं च गच्छति ॥ साम० १३०३

The Vedas are full of mantras which make a mention of aeroplanes, steamers, submarines, railways, telegraph & spacious buildings with a thousand pillars, These referneces give the lie to the charge that Vedic culture neglects material progress.

Question : What is "moksha" or liberation so often mentioned in Hindu scriptures and how can it be attained?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Answer : By "moksha" is meant liberation, emancipation or salvation which is freedom from all ignorance, sorrow, and grief. It is a state of perpetual bliss which has been described in the Vedas as-

यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते ।
कामस्य यत्राप्ताः कामास्तत्र माममृतं कृधीन्द्रायेन्दो परिस्रव ॥

ऋ० ९.११३.११

"O God, establish me in that immortal state where there is bliss and nothing but bliss; where happiness reigns supreme."

This blissful state is attained by the combination of knowledge, good actions, true devotion or communion with the Supreme Being.

Question : Does Vedic Dharma or culture lead to inaction and pessimism as supposed by some Western and other critics?

Answer : This idea is quite contrary to the teaching of the Vedas. Says Yajurveda :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ य० ४०.२

"A man should desire to live for a hundred years being always engaged in doing noble deeds unselfishly. Thus alone and not otherwise can he remain unattached to the action done by him."

This mantra has also been repeated in Ishopanishad. This unequivocal instruction given in such unambiguous terms is by itself sufficient to contradict the erroneous idea that the Vedic religion advocates inaction. The Vedas enjoin upon us to be victorious in the battle of life. The following mantra from the Rigveda occurs again in the Atharva Veda:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अश्मन्वती रीयते संरभध्वम् उत्तिष्ठत प्रतरता सखायः ।
अत्रा जहाम ये असन्नशेवाः शिवान् वयमुत्तरेमाभिवाजान् ॥

ऋ० १०.५३.८

"The stream filled with stones flows on. Move together. Hold your heads high and cross over, my friends. Here let us levae those who are opposed to good and let us cross over to powers that are beneficient."

Here the stream filled with stones implies our life faced with difficulties. We must hold our heads high, conduct overselves heroically and get over those difficulties. There should not be any compromise with powers of evil. In Sama Veda also the following verse asks us to "go forward" and remain "indomitable" :

प्रेता जयता नर इन्द्रो वः शर्म यच्छतु ।
उग्रा वः सन्तु बाहवोऽनाधृष्या यथासथ ॥ साम० १८६२

"Go forward and conquer, ye, heroes.

May God give you protection.

Valiant be your arms so that you may remain unwounded or indomitable."

The occurrence of the verse in many Vedas indicates its representative character. The most characteristic element in Vedic morals is the heroic outlook. In the Rigveda it is very clearly mentioned that God loves an active person :

"इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति ।
यन्ति प्रमादमतन्द्राः ॥" ऋ० ८.२.१८

"God and the wise desire the man who is active. They do not like sleepy person. They reward the unsleeping; punish dissoluteness."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As in the Yajurveda so in the Atharvaveda also we are instructed in unambiguous terms to lead an active life:

देवस्य सवितुः सवे कर्म कृण्वन्तु मानुषाः ॥ ऋ० ८८२६

"All men should do noble deeds in this world created by God. They must obey the creator." The implication is that to renounce work is to disobey God who Himself is active.

In the Yajurveda there is a very remarkable passage in which soul has been addressed as ऋतो which means active, always engaged in doing good deeds.

"ओ३म् क्रतो स्मर, क्लिबे स्मर, कृतं स्मर ॥" य० ४०.१७

"O! man, who are always engaged in doing work, remember God & also examine your own actions through introspection."

Remember God for getting more and more strength, so that you may be able to do your work more efficiently.

In the Aitareya Brahman which gives exposition of the Rigveda mantras we find a song of labour and hard work in fine beautiful verses with the refrain ÛejwJesefle, ÛejwJesefle, which means march on and on. Do not stop.

नानाश्रान्ताय श्रीरस्ति इति रोहित शुश्रुम । पापो नृषद्वरो जनः, इन्द्र इच्चरतः सखा ॥

O Rohita, he who does not use himself can never gain prosperity. An indolent or lazy person is a sinner. God is the friend of industrious persons. Therefore, march on and on. The Bhagavad Gita lays the greates stress on the actions performed disinterestedly. Addressing Arjuna says Krishna:

नियतं कुरु कर्म त्वं, कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते, न प्रसिद्धयेदकर्मणः ॥ गीता० ३८

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Therefore, do perform your duty. For action is superior to inaction. Desisting from action, you cannot even maintain your body.

He further tells him :

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ब्रह्माचरन् कर्म, परमाप्नोति पूरुषः ॥ गीता० ३.१९

"Therefore, always efficiently do your duty without attachment. Doing work without attachment, man attains the Supreme."

It is thus clear that the religon preached by the Vedas, the Upanishads and the Bhagvad Gita does not advocate renunciation of all action, nor does it lead to pessimism. It enjoins upon us to do good deeds without attachment and selfishness. It is also heroic and optimistic. The Vedic religion does not support the theory of any illusion, falsity of the world, which sometimes does lead to inaction or pessimism.

Question : Since besides the Vedas, the Upanishads & the bhagawad Gita are considered to be the main sources of Indian culture, would you throw light on some of their main teachings?

Answer : The Upanishads (except the Ishopanishad which is the last chapter of the yajurveda with slight variations) are based upon the Vedas and personal spiritual experience of the sages and saints of India. The meaning of the word "Upanishad" is that secret knowledge which is acquired by sitting at the feet of the enlightened men of realisation and which dispels all ignorance, grief and sorrow. I shall reciete some important verses of the principal Upanishads (which are eleven in number) with their meaning in brief to show the nature of their sublime

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

teachings as they have certainly influenced the ancient Indian. Culture. The Upanishads deal with Brahmavidya or the science of God, the soul, their relation and means for the attainment of emancipation giving some stories here and there in a fascinating manner. The first main teaching of the Upanishads is that unless man has realised God, his life is almost useless :

इह चेदवेदीदथ सत्यमस्ति, न चेदिहाऽवेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः, प्रेत्यास्माल्लोकादमृता भवन्ति ॥

केन० ५

"If one knows it here-in this life, then it is truth and very good, if one does not there is a great loss. Hence, seeing the real (Brahma) in all beings, wise men become immortal on departing this world." (Kena 2.13)

The Upanishads urge upon us to make every effort to know and realise God and our own immoratl soul.

The second main teaching of the Upanishads is regarding the means for the attainment of God. The Mundaka Upanishad says :-

सत्येन लभ्यस्तपसा ह्येष आत्मा, सम्यग् ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥

मुं० ३.१.५

"By truthfulness, by austerity, by right knowledge and by Brahmacharya (self-control and purity) can that God be attained. He whom the sinless ascetics behold is pure and like a light within the body."

The third main teaching of the Upanishads is regardign the immortality of soul which, as I have already said, constitutes an important feature of the Indian culture.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In the Kathopanishad Yamacharya tells Nachiketa in answer to his question whether any thing remains when a man dies and if so what is its nature :

न जायते म्रियते वा कदाचिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

कठ० २.१८

"The soul is never born, nor does it die. It springs from nothing and nothing springs from it. It is unborn, eternal, everlasting and primeval. It is not slain when the body is slain."

This belief in the immortality of soul enables one to rise above fear, grief and sorrow.

The fourth main teaching of the Upanishads is regarding the practice of self-control. In the Kathopanishad the sage Yamacharya addressing Nachiketa gives a beautiful simile in this context :

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

इन्द्रियाणि हयानाहुः विषयांस्तेषु गोचरान् ।
आत्मेन्द्रिय मनो युक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि, दुष्टाश्वा इव सारथेः ॥ ५ ॥

यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

यस्तु विज्ञानवान् भवति, समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति, यस्माद् भूयो न जायते ॥ ८ ॥

विज्ञानसारथिर्यस्तु, मनः प्रग्रहवान् नरः ।
सोऽध्वनः पारमाप्नोति, तद् विष्णो परमं पदम् ॥ ९ ॥ कठ० ३

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

These verses briefly mean-know that the soul is like the lord of the chariot and the body is his chariot. Know that the intellect is the charioteer and the mind the reins, the senses their roads. He, who has understanding and whose mind is always restrained, his senses are under control as the good horses of a charioteer. He who has no understanding, who has no control over his mind and who ever impure-he does not attain God, but comes back to do the round of births.

He, however, who has understanding, who has control over his mind and who is ever pure-he reaches that place for which he is not born again for very long period. The man whose charioteer in his understanding, who holds the reins of his mind-he reaches the end of his mind-he reaches the end of his journey, the Supreme all pervading Being.

The fifth main teaching of the Upanishads is regarding meditation on God through the repetition with clear understanding of the sacred syllable "Om" about which the Kathopanishad says :

सर्वे वेदा यत् पदमामनन्ति, तपांसि सर्वाणि च यद् वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥
एतद् ह्येवाक्षरं ब्रह्म, एतद्ह्येवाक्षरं परम् ।
एतद्ह्येवाक्षरं ज्ञात्वा, यो यदिच्छति तस्य तत् ॥ १६ ॥

एतदालम्बनं श्रेष्ठम्, एतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा, ब्रह्मलोके महीयते ॥ १७ ॥ कठ० वल्ली

That word which all the Vedas declare, which all austerities proclaim & which men desire when they lead the life of Brahmacharya or religious "studentship", that word I tell you briefly is Om. This indeed is the highest. He who knows this syllable-what-ever he desires will be his. This is the best support; this is the highest support. He who knows

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

294·5921
DHA-E·S
Digitized by Arya Samaj Foundation Chennai and eGangotri

this support becomes emancipated in the world of Brahma. In the Mundakopanishad we read :

प्रणवो धनुः शरोह्यात्मा, ब्रह्म तल्लक्ष्यमुच्यते।
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥ मुं० २.४

"Om is the bow, one's own self, soul is the arrow and Brahman is said to be its aim. It should be hit by a man who is undistracted, and like the arrow he should become one with it."

Laying stress on meditation, the Mundakopanishad says :

अरा इव रथनाभौ संहता यत्र नाड्यः । स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथात्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥

"Where the arteries meet together like the spokes on a nave there God manifests Himself variously. Meditate on Om as the supreme Atma. May you be successful in crossing over to the farther shore of darkness."

Thus the Upanishads enable us to rise above the darkness of ignorance, grief and sorrow and attain peace and bliss through meditation upon, God who is the source of abounding joy and peace as they decleare.

एकोवशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थेनुपश्यन्ति धीरस्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

नित्योनित्यानां चेतनश्चेतनानाम्, एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं ये ऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

कठ० ५

"The one Ruler, the universal Soul within all beings who perceive Him within themselves, to them belongs eternal happiness, not to others. The Eternal among the transcient, the most conscious among the conscious

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

beings, the One who fulfils the desires of many, the wise who perceive Him within themselves, to them belongs eternal peace, not to others."

The sixth main teaching of the Upanishads is embodied in a story in the Brihadaryak Upanishad generally known for its three famous words begining with, 'o' Acharya Praja Pati says :

तस्मादेतत् त्रयं शिक्षेत् दमं दानं दयाम् इति। बृ० २.३

"Control yourself, be liberal in giving & be compassionate."

A preceptor should teach these three things to his pupils, a father to his children and a king to his subjects.

Eliot, a well-known modern poet found in these three words a panacea for all the ailments of humanity in his "Waste Land" "Where there is rock but no water."

The seventh main teaching of the Upanishad is about the relation that exists between God and soul. The Mundakopanishad quoting a well-known Vedic mantra says :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्याअभिचाकशीति॥

मुं० ३.१.१

"Two birds, inseparable companions (God and soul), cling to the same tree. One of them eats the sweet (or bitter) fruit; the other looks on without eating."

Elaborating it the Upanishad further says :

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः॥

मुं० ३.१.२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

On the same tree man sits immersed and deluded on account of his helplessness. But when he sees the other the lord, who is worshipped by all and His glory, he becomes freed from sorrow. This shows the difference between God (Brahma) and soul (Jivatma). While God is all-pervading, the soul is not, while God is Omniscient, the soul is not; and therefore, the soul is a prey togrief and sorrow. While God is Omnipotent, the soul's power is limited. Their relation is that of the father and the son, the master and servant, the king and his subject, the adorable and the adored.

Says the Taittireeya Upanishad :

रसौ वै सः । रसं ह्येव लब्ध्वाऽयमानन्दी भवति ॥ तै० २।७

"God is the embodiment of Bliss. The soul enjoys Bliss only by attaining Him."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE TEACHINGS OF THE GITA

The teachings of the Gita are essentially the same as those of the Upanishads. A well-known Sanskrit verse compares the Upanishads with the cows and Lord Krishna with the cowherd. Arjuna is calf. a wise man is taker of the milk. The Gita is the nectar of milk.

As all know Shri Krishna gave the discourse contained in the Gita on the occasion of the Mahabharata war when he found Arjuna bewildered on seeing his own kith and kin on both sides. It was, therefore, natural for Shri Krishna to lay stress on the Immortality of soul and Karma yoga.

Regardig the soul's immortality there are many inspiring passages such as :

वासांसि जीर्णानि यथा वहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

गीता २.२२

"Worn out garments, are shed by the body
worn out bodies,
are shed by the dweller
within the body,
new bodies are donned
By the dweller; like garments."

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो, न शोषयति मारुतः ॥
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽ शोष्य एव च ॥ २.२३

"Not wounded by weapons, not burned by fire,
not dried by the wind,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not wetted by the water
such is the Atman,
not wounded,
innermost element everywhere,
always,
Being of beings,
Changeless
eternal,
For ever and ever."

This teaching of the Bhagavad Gita made men like swami Dayananda Saraswati, Lokmanya Tilak, Swami Shradhanandji, Mahatma Gandhi, Shri Aurobindo and others quite fearless.

Another teaching of the Gita concerns Yoga. Many people in the West consider the various postures (asanas) which are meant to keep body healthy as Yoga. As a matter of fact, it is only a very minor part of Yoga.

Talking about what is Yoga, Shri Krishna tells Arjuna :

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य, युञ्जतो योगमात्मनः ॥ १९ ॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं, पश्यन्नात्मनि तुष्यति ॥ २० ॥

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं, स्थितश्चलति तत्त्वतः ॥ २१ ॥

यं लब्ध्वा चापरं लाभम्, मन्यते, नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन, गुरुणापि विचाल्यते ॥ २२ ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तं विद्याद् दुःखसंयोगं, वियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगो निर्विण्णेन चेतसा ॥ २३ ॥ गीता० ६

The light of a lamp does not flicker in a windless place-that is the simile which describes a yogi of one-pointed mind, who meditates upon the Atman (God and soul). When through the practice of yoga, the mind ceases its restless movements, and becomes still, the man realises the Atman. This satisfies him entirely. Then he knows that infinite happiness which can be realised by the purified heart is beyond the grasp of the senses. He stands firm in the inmost truth of his being :

"Now that he holds it
He knows this
Above all others, Faith so certain
shall never be shaken
By the heaviest sorrow."

This yoga means breaking of contact with pain. No matter where the restless and unquiet mind wanders, it must be the source of misery and disease.

Yoga has also been defined in the Gita as :

नात्यनश्नस्तु योगोस्ति, न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य, जाग्रतो नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य, युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य, योगो भवति दुःखहा ॥ १७ ॥ गीता० ६

Perform every action with your heart fixed on the Supreme Lord. Renounce attachment to the fruits. Be even-tempered in success and failure for it is this evenness of temper which is Yoga.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

On what "work" is the best and "pure" the Gita says :

"The act of sacred duty
Done without attachment
not as pleasure desired
not as hatred compulsion,
By him who has no care
for the fruit of his action.
that act is of Sattwa (pure)"

And about who is the ideal doer, Gita says,

"The doer without desire,
who does not boast
who is ardent, enduring,
untouched by triumph
In failure untroubled :
He is a man of Sattwa."

In the Bhagavad Gita Shri Krishna-who was undoubtedly one of the greatest scholars and philosophers of not only his time but all times-tells us what constitutes true knowledge of wisdom :

अमानित्वमदम्भित्वम् अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचम् स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

इन्द्रियार्थेषु वैराग्यम् अनहंकार एव च ।
जन्ममृत्युजराव्याधि-दुःखदोषानुदर्शनम् ॥ ८ ॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्, इष्टानिष्टोपपत्तिषु ॥ ९ ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मयि चानन्ययोगेन, भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वम्, अरतिर्जनसंसदि ॥ १० ॥

अध्यात्मज्ञाननित्यत्वं, तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तम्, अज्ञानं यदतोन्यथा ॥ ११ ॥ गीता १३

Humility, unpretentiousness (freedom from hypocrisy) forbearance, straightforwardness, service of the preceptor, purity (of body and mind) steadfastness and self-control. Dispassion to the objects of the senses, absence of egoism, bearing in mind of the pain and evil inherent in birth, death, old age and disease.

Aabsence of attachment, absence of self-identification with son, wife or home and constant equal mindedness to favourable unfavourable events;

Unswerving devotion to God through Yoga, resort to lovely sports, absence of excessive pleasureing athering of men.

Constant desire for knowledge of the spirit and initiative to know Truth-this is declared to be true knowledge or wisdom. All against this is ignorance.

Giving the details of the characteristics of a true devotee, the Gita says :

अद्वेष्टा सर्वभूतानाम् मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः, समदुःखसुख क्षमी ॥ १३ ॥

सन्तुष्टः सततं योगी, यतात्मा दृढ़निश्चयः ।
मय्यर्पितमनो बुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

यो न हृष्यति न द्वेष्टि, न शोचति न कांक्षति ।
शुभाशुभपरित्यागी, भक्तिमान् यः स मे प्रियः ॥ १७ ॥ गीता-१२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He who beareth no ill-will to any being, friendly and completely free from egoism and selfishness, in pain and pleasure has poised mind and is forgiving.

The Yogi who is ever content, even in harmony and master of himself, resolute, with mind and understanding dedicated to God is my beloved.

He who is not disturbed by the world and who is free from the agitations of joy and anger and fear, he is my beloved.

He who nither rejoiceth nor hateth, nor grieveth nor craveth, he who renounceth the fruit of good and ill and is full of devotion to God is dear to me.

Gita also teaches us to trat everyone equally without any distinction of caste, creed or religion. Gita says :

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः स्वर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म, तस्माद् ब्रह्मणि ते स्थिताः ॥ १९ ॥ गीता-५

The wise look with equality on a Brahman, adorned with learning and humility, or a cow, or elephant and even on a dog and an outcaste.

This teaching cuts at the root of hereditary caste system based upon birth an d untouchability.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BEEF EATING & DRINKING

Question : Some foreign Scholars of the Vedas, have pointed out that there are references of beef eating or drinking in these ancient Scriptures. How far is that claim correct?

Answer : This is an erroneous notion as in all the four Vedas and other ancient Sanskrit literature the word DelvÙee (Aghnyaa) has been used for the cow which means 'never to be slaughtered under any circumstances.' In the Vedic Lexicon-Nighantu we find three words for cows denoting that they should never be killed, DelvÙee, Dener, Deefoefle. All these words which occur in the Vedas again and again prove that according to them cow should never be slaughtered. To kill a cow is such a heinous crime that capital punishment is prescribed for a person committing that sin in the Vedas, DevlekeâeÙe ieesleeleced says the Yajurveda (Chap. 30) which means that a man who kills a cow may be killed according to the law. In the Rigveda and Atharva Veda also we come across similar injunctions in the Mantras like :

यो अघ्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापिवृश्च

ऋ० १०८७.१६

and

यदि नो गां हंसि यद्यश्वं यदि पूरुषम् ।
तं त्वा सीसेन विध्यामो यथानोऽसौ अवीरहा ॥

अथर्व ॥ १६ । ४

i.e. who ever kills a cow-that should never be killed, should be beheaded if he does not desist from this sinful act when convincingly told to do so by the wise preceptors. O sinner, if thou killest our cow or a horse, we shall kill thee

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

with the bullet made of lead. On the basis of such mantras which abound in the Vedas, it is rightly stated in the Mahabharata Shanti Parva :

अघ्या इति गवां नाम, कः एताम्ये हन्तुमर्हति ।
महच्चकाराकुशल, वृषं गामालभेत् तु यः ॥
(महाभारत शान्ति पर्व अ. २६२ श्लोक ४७)

meaning that in the Vedas, the cow is referred to as DelvÙee i.e. never to be killed, as such who can even think of killing a cow? He who kills a cow or a bull commits a great sin.

It is noteworthy that for the bull also the word DelvÙe (Aghnya) has been used in the Mantras like.

वि मुच्यध्वमघ्या देवयाना अगन्म तमसस्पारमस्य

यजु० १२-७३

Here all commentators have interpreted Aghnyah as अहन्तव्याः गवो बलीर्वदाः (गौ as plural)

गवां यः पतिरघ्यः अथर्व-९.४.१७

i.e. the bull that is never to be slain. In this connection, it is remarkable that even Macdonnel in his. 'A Vedic Reader for students, Vocabulary explains-DelvÙee

(Aghnyaa-as cow Rig. V. 83.8 not ot be slain from han-slay P. 222).

As a matter of fact, the Vedas prohibit the flesh not only of the cow and the bull but all the animals saying :

यः पौरुषेयेण क्रविषा समंक्ते यो अश्व्येन पशुना यातुधानः ।
यो अघ्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च ।

ऋ० १०-८७-१६

which means

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

One who partakes of human flesh, the flesh of a horse or of another animal and deprives others of the milk slaughtering cows. O King if such a fiend does not desist by other means, then even cut off his head by your power. This is the ultimate punishment which can be inflicted upon him.

Even taking eggs is forbidden :

य आमं मांसमदन्ति पौरुषेयं च ये क्रविः ।
गर्भान् खादन्ति केशवास्तानितो नाशयामसि ॥

It means that those who eat uncooked flesh, who eat meat cooked by men, who eat eggs that are embryos, do away with this evil addiction of theirs.

Some times it is said that the ancient Aryans used to kill cows and other animals in the Yajnas (sacrifices) to please the gods. But this is a very wrong conception of the Vedic Yajnas. The synonymous term for the Yajna in the Vedic Lexicon called nighantu is अध्वर (Adhrara) which has been explained by maharshi Yaskacharya-an ancient Vedic etymologist as :

अध्वर इति यज्ञनाम ध्वरति हिंसा कर्म तत्प्रतिषेधः

(निरुक्ते १-७)ध्वर

means where there is no violence of any kind or perfectly non-violent. This word Adhvara has been used in all the four Vedas hundreds of times clearly proving that the Vedas do not sanction animal sacrifices. But they tell us quite un-ambiguously :

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इद् देवेषु गच्छति

ऋ० १-१-४

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that only non-violent noble sacrifices are acceptable to God and His devotees.

राजन्तमध्वराणां गोपामृतस्य दीदिविम् ऋ० १-१-८

meaning that it is only in the non-violent sacrifices that God shines.

In the Yajurveda which mainly deals with the Yajnas, we are asked to look upon all beings on earth as our friends.

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे मित्रस्य चक्षुषा समीक्षामहे-
यजु० ३६-१८

द्विपादव चतुष्पात् पाहि। यजु० १४-८

i.e. Protect all bipeds and quadrupeds.

गां मा हिंसीरदिति विराजम् (11)

never kill a cow but treat her as mother.

In the Samaveda it is clearly stated :

न कि देवा इनीमसि न क्यायोपयामसि।
मन्त्रश्रुत्यं चरामसि॥ साम० १७६

i.e. we act according to the injunction, contained in the Vedic hymns. We, therefore, never resort to the slaughter of human or other beings and we never tempt any one to go against his duties.

Such being the case, it is clear that animal sacrifices are not sanctioned by the Vedas and they are opposed to their very spirit. Who then introduced them? Let us listen to the answer given in the Mahabharata by such renowned scholar as Bhishma-Pitamaha in reply to Yudhisthira's question on the subject. There we are expressly told :

सुरा मत्स्याः पशोर्मासम् आसवं कृशरौदनम्।
धूर्तैः प्रवर्तितं यज्ञे, नैतद् वेदेषु विद्यते॥

(Maha Bharata Shanti parva-261.9)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

i.e. Taking wine, fish and flesh of animals, intoxicant drinks of various kinds etc. is not sanctioned by the Vedas at all. It is wicked people that have introduced such ignoble practices.

It is further stated :

लुब्धैर्वित्तपरैब्रह्मन्, नास्तिकैः संप्रसर्तितम् ।
वेदवादानविज्ञाय, सत्याभासानिवानृतम् ।
सतां वर्त्मानुवर्तन्ते, यजन्तेत्वविहिंसया ।

M.B. Shanti Parva Ch. 363/6-7

i.e. It is greedy atheistic people hankering after wealth that have introduced the slaughter of animals in the Yajnas which some times looks apparently sanctioned by the Vedas but which really speaking is enterly false. They have done so being ignorant of the real meaning of the mantras. Righteous people perform Yajnas non-violently, following into the footsteps of the noble persons.

The real nature of such wicked persons who introduced this diabolical practice of animal sacrifices is stated further as :

अव्यवस्थितमर्यादैर्विमूढैर्नास्तिकैर्नरैः ।
संशयात्मभिरव्यक्तैर्हिंसा समनुवर्णिता ॥

i.e. only such absolutely foolish people (विमूढैः) who do not know the real import and tradition of the ancient Dharma who are atheists (नास्तिकैः) and who are sceptics (संशयात्मभिः) that have mentioned slaughter of animals.

It is thus clear that the Vedas do not at a'l sanction the slaughter of the cows or other animals either for Yajnas or for the purpose of eating.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Drinking wine-a great sin

Regarding drining wine, it should be borne in mind that in the Vedas and other ancient literature drinking is considered to be great sin as it leads to many evils.

In the well-known mantra :

सप्तमर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यं-हुरोऽगात् ।

ऋ० १०,५,६

where seven great sins have been referred to metjeheeveced or drinking wine is one of them along with theft, adultery and falsehood etc.

In another Mantra of the Rigveda, enumerating seven causes leading to sinds, metje or drinking winde has been mentioned as the second following anger, gambling and ignorance etc.

न स स्वो दक्षो वरुणध्रुतिः सा सुरा मन्युर्विभीदको अचित्तिः

ऋ० ७-८६-५

Shri Madan Mohan Seth M.A., L.L.B. Retired Session Judge has rightly remarked while quoting this that drinking is condemned as leading to quarrels and as seducing men from the path

dicing and meat eating.

Pointing out the pernicious effect of drinking wine the Rigveda says :

हत्सुपीतासो युध्यन्ते दुर्मदासो न सुरायाम् । ऊधर्न नग्ना जरन्ते ।

ऋ० ८-२-११२

i.e. After drinking wine drunkard fight among themselves. As their physical strength weakens on account of drinking, they soon become prematurely old. They lie naked on the roads at night.

CC-0. Panini Kanya Maha Vidyalaya Collection. Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In the Atharva Veda it is stated that :

यथा मांसं यथा सुरा यथाक्षा अधिदेवने
यथा पुंसो वृषण्यतः स्त्रियां निहन्यते मनः ॥ अथर्व० ६-७०-१

i.e. here it is said flesh eating, drinking, gambling and adultery, all destroy and mar the mental faculties of a man.

It should be remembered that there is world of difference between meesce (Soma) and megje (Wine) while as Soma is promoter of the divine virtues, and destoyer of sins.

देवावीरघशंसहा ऋ० ९-२४-७

सुरा (wine) is promoter of sin

सुरा अनृतस्य प्रेता ऋ० ७-८०-६

In the Brahmans-expositions of the Vedas it is clearly stated about megje (wine)

अनृतं पाप्मा तमःसुरा शतपथ-५-१-२-१०/५-१-५-२९

i.e. wine is a great sin, leading to falsehood and darkness of ignorance.

अभिमाद्यन्निव हि सुरां पीत्वा भवति। शत० १-६-३४/५-५-४५

A man becomes mad or behaves madly after drinking wine.

तस्मात् सुरां पीत्वा रौद्रमनाः। शत० १२-७-३-२०

A man becomes cruel hearted after drinking wine.

In the Smritis or Dharma Shastras Upanishads and Mahabharata etc. also drinking wine has been strongly condemned and enumerated among the great sins.

So it is wrong to say that beef eating and drinking are in any way sanctioned by the Vedas and other ancient books. Both are very strongly condemned and are absolutely against the Indian culture.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

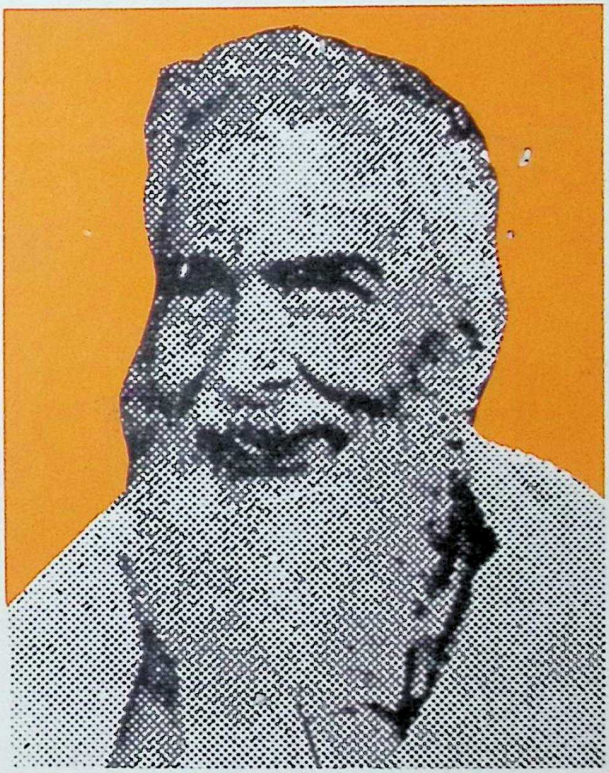
Digitized by Arya Samaj Foundation Chennai and eGangotri

	LIBRARY
	@ 25-02
Cl	R & 9.7.2002
Cat	R & 11
Tag	R & 11
Filing	R & 11
E.A.	@ 22-7-02
Ac/c	R & 9.7.2002
Checked	

Recommended By.....

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते।
तयोर्यत्सत्यं यतरदृजीयस्तदित्सोमोऽवति हन्त्यासत्॥

A prudent person easily discriminates between truth and falsehood, since the two words are mutually at variance. Of these two, the love-divine, cherishes truth and virtue. He, verily, destroys the falsehood.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar